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Ἐγύγερται in I Cor. xv.¹

 BY REV. J. W. NOTT.

THE object of the paper was to show that the translation of Ἐγύγερται in I Cor. xv., in Revised Version, by the English passive did not represent the mind of the writer.

The two versions made while the Greek language was still in familiar use were the Old Italic and the Syriac. The most significant parts of these we may believe that we have in the Vulgate and the Peshito. These versions, as we have them now, we may believe in those points where any change would have been vital, and so incapable of escaping notice, represented versions of earlier date, made, doubtless, by many hands, of different parts, and gradually coalescing and maturing into the Syriac Version of the N. T., as we have it now, and the Vulgate, mainly after the recension of St. Jerome. Both these versions rather grew than were made. And as each grew and matured, there were parts more frequently in the ears and under the eyes of the people than others. Probably no part of the N. T. got its Syriac or Latin dress sooner than I Cor. xv. And we may believe that when the Old Italic passed under the hands of Jerome, and the elder and sporadic Syriac versions were finally drawn together, either by the devout instinct of many or by one strong hand, this chapter, among others of special significance and frequent use, remained unchanged. In the Syriac and Latin versions of I Cor. xv., in every place where Ἐγύγερται occurs, we find the equivalent of "arose." And even in verse 52, where we see ἐγερθήσονται, and the A. V. makes it "shall be raised," the Peshito makes *negumun*. And though at that time the Syriac had been touched and influenced in its grammatical usages by the Greek, we may believe that the translator made this rendering in that oriental manner of apprehending the succession of events, not so much as past and future, as finished and going on. And so he might think of those that we call dead,

¹ Abstract of a paper read in June.

vivified by the personal power of Christ and rising in the Eternal Now with a personal and real power that becomes their own through him.

When Ancient Greek and Ancient Syriac met as living tongues, the Greek *ἐγγύερται* conveyed to the minds of men a middle sense — which I take to be an active sense of a peculiar and personal nearness.

That the passive of this particular verb *ἐγείρω* is used with the peculiarly and personally active sense which belongs to our verb "rise" seems very plain, even in a slight observation of its use in classic Greek (*Iliad*, *Odyssey*, *Theoc.*).

St. Paul made the Greek language alive with distinctly Pauline intensity. All through the 15th chapter he makes use of the different tenses of the passive voice of the verb *ἐγείρω*, in a way in which similar forms are used in the Homeric poems and in Theocritus. But he uses them with Pauline purpose, and throws over them the Pauline coloring. To him to live was Christ. So we should interpret 1 Cor. xv. in the light of what we know of Paul's character and purpose. When he wrote of Christ rising from the dead, he doubtless saw the vision before his eyes, not as raised from the dead, but as rising.

An Arabic Version of the Harmony of Tatian.

BY PROF. J. RENDEL HARRIS.

THIS paper, read in June, should have formed a part of this number; but when it was wanted, it could not be found. The author, now in the East, will probably, on his return, be able to discover its whereabouts.